BIG PROBLEMS WAITING SOLUTION IN THE LITTLE KINGDOM.

Among These Are Church and State. the Pan-Germanic Agitation and the New Social Democracy.

Little Holland has big problems awaiting solution. Philosophers who write on "the blood of the nations" tell us that her young men were killed off in the old dynastic and later Napoleonic wars or filled the millions of graves in the East Indies. To-day it is averred that Holland is full, disastrously full, of old men, fat, rich and unprogressive. The elections of June 14, 1901, establishing for four years longer the sectarian schools and the reactionary dogma of "the state subservient to the church," will confirm Dutch Liberals and foreigners in their judgment of "helpless Holland."

Whatever be "at the bottom of the well." it is certain that the little kingdom is pestered with a burning question that Americans settled centuries ago. State and church, or the Dutch Pilate and Caiphas, work still hand in hand. The nation, once van-leader of the hosts of liberty of conscience in Europe, has been for a generation held back by a strange coalition of Hyper-Calvinists and ultra-Montanists that seems now, by the election of June 14, to have won a fresh and far-reaching triumph. Thereat, Progressives, Liberals and Radicals are in mourning. Many thousands of Americanized Dutchmen are this month crying out "Alas! our poor distracted Vaderland!"

Other problems besides putting bit and bridle on rampant ecclesiasticism await the Dutchmen of modern mind. A Teu-Pan-Germanic domain. The problem of governing over thirty million people of Malay race, and defending an archipelago gathers daily increasing weight. At home the burden of taxation becomes every year harder to bear, while the industrial and trade competition of neighboring nations grows fiercer. Passing over these and other questions looming up, let us look at the recent struggle that upset the Pearson-Borgesius Liberal government.

PRINCE HENRY'S ALLOWANCE. The February marriage bells in the land of tulips drowned for a time the murmurs of those who were not smitten with "orange fever." Yet there were reasons why Queen Wilhelmina's petition for rank and revenue for her future husband was denied. The allowance voted him by the States General seemed in the eyes of the world outside pitifully small. Indeed, not a little jest was indulged in at the "parsimonious thrift" of the Dutchman. As matter of Netherlands who will shout neither "Oranje Boven" nor "Long live the Queen." These in increasing numbers are lifting up the international war cry, "Live the Social Democracy." Moreover, with the expenses of government ominously increasing and the taxes heavier there is more difficulty In meeting trade competition, and popular discontent grows. While the wedding festivities were on no signs of this deepseated feeling were given beyond that of informing the Queen through the lower house of the States General that she could have no public subsidy for her matrimonial but must support her husband upon the large fortune left her by her father and uncle. The Dutch people did consort, whose creditors, as we remember, -seized the first opportunity to make eruption upon the bourse at Amsterdam, hoping thereby to get their claims cashed.

Against the rising social democracy and other forces which represent the thinking and the hopes of the modern man, both the ive and the reactionary parties, with both political and theological aims, must be remembered that poliolland have always been mixed ecclesiasticism of various sorts. and take their tone and color from what is called religion. In very old times it was the struggle of Christianity against paganism, in which Moniface fell martyr. About the Reformation period the strife for sutestant, and later between Calvinist and hostility of the Roman and the Reformed tyges of ecclesiasticism. Nevertheless, so tremendous has been the rush of "modern-Ism," that, to defeat it, the Ultra-Montanist Catholic and Hyper-Calvinist Protestants joined forces to dyke it out. In other words, they formed what Van Lennep called the "monster Verbond," or unnatural league. At the polls, in 1881, they united in order to defeat the Liberals in the Second Chamber, and won. They demand that religious teaching, whether under the supremacy of the Pope or of Calvin, be paid for out of the public treasury. In 1887 they gained their point by an alteration of the constitution. In April, ISSS, began the rule of the "anti-revolutionary," or ultra-conservative Mackay ministry, which held office until 1891. EXTENSION OF SUFFRAGE

hoped to win victory by extending the suffrage to all male inhabitants who had reached the age of twenty-three years. When the returns came in after the election of 1891, it was a sad surprise to find any two-edged sword, piercing even to the that their gain was so slight. Nevertheless, the "anti-revolutionary" ministry re- iv, 12.) In brief, then, when we are born signed and the new moderate Liberal Cabl- into the earthly family we have body and net began its career. Among the eight able | soul, and when we are born into God's fam- | be sure to have it." men composing it was Pierson, minister of | fly we have the spirit added. (John iii, 5-6.) finance, and De Beaufort, of foreign af- As Jesus told Nicodemus, a ruler of the fairs. The latter is best known to foreign- Jews, who came to Him stealthily under New York Commercial-Advertiser. ers, having presided, in 1898, at the opening | the cover of the darkness of night, "Except of the international congress of history, a man be born again, and of the spirit, he and in 1900 over the International peace cannot enter into the kingdom of God" congress at The Hague, If Americans won- (John iii, 3-5), and "This gift of God is der at Scottish names in the Dutch pre- 16.) "I am come that they might have life. miership, he has but to look further in the | (John x, 10.) "He that soweth to the spirit Dutch army, navy and country generally, to find hundreds of names suggesting granfite and heather. The Scotch have lived and | ing sorrowful, even unto death." (Matt. traded in Holland for a millennium, and | xxvi, 28), and his last words on the cruel the "Scotch Brigade" served the Dutch republic over two hundred years, until 1781. It was perfectly natural, considering their | when stoned to death, called upon God and precedents and position, though it was fearfully vexatious to the Liberals, to find both the Queen Regent Emma and the the body, we read that "Every living soul young Queen Wilhelmina always so ostentatiously conservative, almost to reaction. Their royalties seemed not only to approve | which is able to destroy both soul and body of the result of the elections, as queens might be supposed to do, when elections stood for things as they were, but seemed I am he, ye shall die in your sins." (John offensively so to the Radicals. To the congervatism of royalty, both queens, and especially the younger, added most pronounced and personal opposition to Lib- subject is may be shown by the text relateralism in things social and political and speaketh against the holy spirit, it shall theological. Her Majesty Wilhelmina not be forgiven him, neither in this world, would have nothing to do with the pro- neither in the world to come." Indeed, as gressive ideas set forth in the very noticewenarbeid) at The Hague at the time of people and to teach them that this is the her coronation, while in matters theologi- most awful possession of the heirs of the kingdom of heaven that the Lord procal she held not only to rigid orthodoxy, nounced this strong condemnation, which but, as a Leyden professor said, "gave the has roused in every age the susceptibility tune, expecting the whole country was to of tender consciences.

It all resolves itself into this: We must sing to it." And right royally the people follow the example of the great Saul of took up the refrain. Only it was a slow- Tarsus and receive the spirit, for "If sung psalm from the old organ, not a hymn is dead in vain." "Gal. ii, 21.) To rely on the new plane. It was by sounding the "natural immortality of the soul" is the alarm at the dangers of Socialism and I to rest on a broken reed, for the soul has I

anje boven," and "economy," and above all (II Thess. 1, 8-9.) by close organization and sleepless energy

THE POLITICAL PARTIES. The various political parties and factions Protestants and ultra-montane Catholics). Rev. xx, 6; I John v, 13.) Dr. Abraham Kuyper, and Catholic (especially strong in the southern provinces), rected through its abandonment. We can led by the priest Schaepman; Christian- only briefly glance at these evils: historical, Liberal, Labor Democratic So- He only has immortality (I Tim. vi, 16); may consider the two opposing camps as

the Clericals and the Liberals. The programme of the Liberals seems and state, and he has to strive hard to restrain his smiles at the very numerous True religion is the great sustainer. Uzzahs among his ultra-conservative Dutch | upon me in the day of trouble, and I will friends. They seem ever afraid that re- answer thee and deliver thee. ligion and the foundations of all order will alty due us is, as some teach of the soul. in twenty-five years, torn down

Nevertheless, they have never lost the hope us. (II Cor. v. 21; John x. 15.)

A Slander on the God of Love.—God has have held toughly together, even into the seemed, American ideas were irresistibly destroyed. (Rev. xx, 15; Heb. ii, 14.) Some Toredo worms, undermining the dykes of | istence in misery; but Jesus said: "Suffer | Dutch reactionaryism. The progressive ele- little children to come unto me, for of such ments wrought unitedly also to overthrow | is the kingdom of God." (Mark x, 14.) | And when Rachel was weeping for her chilpopular benefits, such as would justify the | shall come again from the land of the enevenerable boast that "the kingdom had fulfilled the hopes of the republic." Yet, de- Many have been driven into infidelity bespite all signs, the very elect were deceived. cause they could not believe in so fiendish tonic propaganda, potent and subtile, seeks When the elections were held on the 14th of love. (I John iv, 10.) Universalism is the composition, grand and poetic. How he split and riven. The Spanish warships were to swallow up the tiny Netherlands in a to swallow up the tiny Netherlands in a June, 1901, something like what would be opposite extreme. These should realize ever found time to write it is beyond our with flashes of red flame, and as they fled called an earthquake elsewhere, but in submarine Holland an "overstrooming," took | the Son shall not see life." (John iii, 36.) and parson, were scared. The Liberal Ministry of 1891 resigned at once.

Of the one hundred seats in Second Chamber, until June 14, 1901, the Liberals had 37, the Roman Catholics 23, the Anti-Revolutionary 18, the Liberal-Democrats (fusion of several groups) 12, and the four other of the first twentieth century election are that the Anti-Revolutionaries have 23, the some of these figures, but the Liberals are overthrown. Roughly, the anti-Liberals

councilors around "the green table" and good many new tongues in the Second We shall see how priest and parson grapple with the larger problems awaiting "Brave Little Holland." These are the relations with Germany, extension of the suffrage, enlargement of socialistic functions and the government of vast colonial possessions.

WILLIAM ELLIOT GRIFFIS.

not propose to pay the debts of the princely | Second Article, Showing the Evils Re-

SOUL AND SPIRIT ARE DISTINCT.

sulting from a Contrary Belief.

To the Editor of the Indianapolis Journal: having called forth requests for further elucidation of the evils resulting from a to that?" belief in the natural immortality of the soul, the following is submitted, after a resume of the first article, in which I said that we may confidently affirm that there is abundant scriptural evidence for the statement that the soul dies with the body, and that it is the spirit which returns to

of the animal creation, and, when he rehave the spirit, which can be had for the and explicit enough, as above interpreted. for, as Luke says, xi, 13: "The Heavenly Father gives the holy spirit to those that ask Him," and in Romans vill, 9: "If so be that the spirit of God dwell in you." It is this "spirit that giveth life" (2 Cor. iii, 6), and which "returns to God who gave it" (Ec. xii, 5), but "the soul that sinneth it | shall die" (Ezek, xviii, 20.) "And there be they who separate themselves, sensual, having not the spirit" (Jude 1, 19.)

We must not lose sight of the undeniable fact that the soul and the spirit are two different things-not one and the samewhich latter impression so largely prevails, due, possibly, to loose preaching and looser writing, and the erroneous renderings and use of the Greek originals of the words soul and spirit. These may be correctly represented in English letters thus: Soul, psukee; spirit, pnuma. As proving this The Liberals, finding themselves defeated. quality read, "I pray God your whole spirit and soul and body be preserved blameless" (1st Thess. v. 23), and "The word of God is quick, and powerful, and sharper than dividing asunder of soul and spirit." (Heb. | Frenchman, with a bow of declination; "I eternal life." (Romans vi, 23, and John iii, (Gal. vi. 8.) Jesus' first words when he went into Gethsemane were, "My soul is exceedmend my spirit," and, following His example, Stephen, the first Christian martyr, said, "Lord Jesus, receive my spirit." (Acts

> As again showing that the soul dies with died in the sea." (Rev. xvi. 3), and "Fear not them which kill the body, but are not able to kill the soul, but rather fear him in hell." (Matt. x, 28.) Only those who have received the spirit can escape this fate. (II Thess. 1, 9.) "If ye believe not that viii, 24), and "He who believes on the son has everlasting life, but he who believes not the son shall not see life." (John il, 36.) How important this spirit phase of our has been pointed out, it was probably to correct the grossly defective conceptions of

ISSUES FOR HOLLANDERS of free religion, unsubsidized by the state, such as Americans love, by shouting "Or- that belonging only to the spirit, which that belonging only to the spirit, which receives it from the Great Giver of Life. that belonging only to the spirit, which receives it from the Great Giver of Life.

God gives eternal life, here, and now, that "Pastoor" and "Domine" (priest and and forever, instead of death, to all who will accept of it, and immortality when the Son of God comes for all his redeemed ones. "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Rom. vi. 23); whoever in The Netherlands are, first, the two believes in Him shall have everlasting life forming the "monster league," (of ultra- (John iii, 16; x, 28; viii, 32; vi. 47; xiv, 3; Protestants and ultra-montane Catholics) Gal. v. 1; I Thess. iv. 13-18; I Cor. xv, 51-54; "Anti-revolutionary" (hyper-Caivinistic) The false doctrine of the natural imwith a fringe of "Independents," all led by mortality of the human soul so long and so generally taught has given rise to many terrible evils, and which can only be cor-It is a contradiction of the Word of God.

cialistic, Progressive, Radical and Socialis- and He gives it only to those who have tic-Revolutionary. For our purposes, we fallen asleep in Jesus. Only those will pass through the fire (Matt. iii, 12; II Thess. 9; Matt. x, 28.) Suicide Encouraged .- Because of this false doctrine many are deluded into committing mild and harmless to the average Ameri- can thus make their escape from all suicide, erroneously believing that they can, familiar with the separation of church | trouble; it is the old Roman and Greek belief handed down to us, and that stays thousands in this country every year

be imperiled, if not coddled and paid for eternal existence in misery, then our subby the state. On the other hand the Liberal stitute, or Redeemer, in order to redeem us. patriots consider that this "monster alli- misery. But He did not do that; the penance" of Calvinist and Catholic has, alty is declared by God to be the death of of tongues and a confusion of interests. It the soul, so our "Redeemer poured out His soul an offering unto death;" upon the more of solid progress than could cross "He who knew no sin was made to be built up in fifty years, be sin for us" and laid down His soul for flowers, to the neglect of others. The chilthat their enemies would come to grief and set before us life and death, exhorts us to there. Interest centers on that spot. defeat over the division of spoils, yet these choose life, and declares that He has no pleasure in the death of the wicked; whosoever was not found written in the book twentieth century. Meanwhile, as it of life was cast into the lake of fire and themes, one now attracts attention as othhave even taught that unless bables were boring their way, like millions of little christened they were lost and in eternal ex-

place. Evidently the masses, led by priest | There is no natural immortality of the human soul, consequently no eternal existence in misery. It's either life or death. Driven Into Insanity.-Many have been driven insane because of this eternal-misery doctrine, imagining that they have committed the unpardonable sin against the Holy Spirit. He has promised, "Him that cometh unto me I will in no wise cast (John vi. 37.)

Confounding soul and spirit furnishes groups in all 10 seats. The apparent results | foothold for professing to live without sin by those not born of the spirit. Paul was as perfect as anybody, and he said, "I find a law in my members warring against the Roman Catholics 23, Liberals 9, and the | spirit" (Phil. iil, 12), and John says, "If we other groups or parties 2, 1 and 0 each. say that we have no sin we deceive ourselves, and the truth is not in us." But "if The final and actual results, when fully we confess our sins He is faithful and known on this side of the water, may alter | righteous to forgive us our sins, and to | he get leisure to pen this incomparable cleanse us from all unrighteousness." (I

have 55 and the distracted minority 45 as previously shown, and confuses reformation and regeneration. Remember that it is "not by works of righteousness which When the States General shall reassemble | we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit."

Devilism.-There are frauds who tell us, your friends are not dead, and you can have communications with them, fulfilling he Scripture which says, "In the latter ifestly the victory of June 14 can scarcely | times some will depart from the faith, givof devils." (I Tim. iv. 1.) There cannot be friends." because "the dead know not anything, neither any that go down into sithey are waiting for the resurrection. (Acts. il. 29; Heb. xi, 39-40.) not dead, but they may be in some very uncomfortable place (which they got from the Greek philosophy and heathen myth- | blurred and dimmed and distorted. At best ology), and if you will pay us enough we will pray them out of there; and they teach us also to pray to dead people. There

that are in the grave shall hear his voice Thess, iv. 16-17; Rev. xx, 12-15.) And this same church has formally prohibited so beneficent a procedure as "hostile to Christian faith and the spirituality and immor-My recent article on the above subject | tality of the soul"-as though anything ione to the body after death could affect Man has no voice in the matter of en-

tering (or leaving) this world. "Fashloned and shaped by no will of his And helplessly into life's mystery thrown, Born by the law that compels men to be,

but because of the will of that which we call God, which will, we believe, has in view have the spirit, which can be had for the proper asking, but which all do not ask (II Tim. iv. 3-4) which have led to these for as Luke says, xi, 13: "The Heavenly evils and rely on the sound doctrines of means of fragmentary truth if only Christ the three R's - redemption, regeneration. resurrection-giving up the false doctrine of the natural immortality of the soul. We are told that everything depends upon the "resurrection of the dead" (I Cor. xv). and the whole fabric of Christianity is built upon the person and work of Christ and the fact that He died for us and arose from the dead; and the regenerated, be it spirit or soul, must go over the same road.

W. B. CLARKE, M. D. Indianapolis, July 25.

Keen Old Man.

New York Commercial Advertiser. A story which comes to us from Rome makes it evident not only that the Pope is in full possession of all his intellectual faculties, but that he has also a very delightful sense of humor. It appears that certain French gentleman, whose social life is perhaps not all that it ought to be. The passage of the soul into the other life quite frequently enjoys the privilege of an nformal chat with his Holiness, to whom he is in many ways, persona grata. At one of these interviews not long ago the Pope, forgetting, perhaps, that times have hanged since he was young, and as a mark of special favor, proffered his open snuffbox to his guest. "Thank you," said the haven't that particular vice." "Ah," said his Holiness, smiling with an arch benevolence, "if it really were a vice you would

Americans in London.

The invasion of London by American vistions. A competent authority states that never before has there been so many wealthy Americans in the English capital At one fashionable West End hotel a dozen multi-millionaires are staying with their families, and money is being spent with a prodigality which the British "old nobility" must regard as demoralizing and detestable. Worst of all, the traveled American of large means is beginning to discover that it is not exclusively the large, showy, much-advertised hotels where he will meet the best English society. He is taking possession of houses hitherto regarded as the sacred historical haunts of the British aristocracy, and, what is more, he threatens to carry all before him there.

A Song for Summer.

When June has klassed the roses, And summer breezes blow, And daisies shine by the silver brook That chatters down below. merry, merry goes the day When farmers carry, carry the hay!

When water-lillies blossom, And the old mill-wheels stand still. And all the little blue butterflies Come dancing down the hill, Oh, merry, merry goes the day When farmers carry, carry the hay!

And Jock shall drive the horses, And Jenny toss the hay, And up and into the big west wind, And catch it as you may! On, merry, merry goes the day When farmers carry, carry the hay!

And home again to sleeping. When bells of evening chime, And cheer with me for the last, last load, And a happy summer-time! On, merry, merry goes the day When farmers carry carry the hay!

Then through the sun and shadow And round the meadow run, Sun and shadow, 't is which you choose; Oh, merry, merry goes the day When farmers carry, carry the hay! -Eric Parker, in August St. Nicholas,

PERFECTED KNOWLEDGE: CRY TO GOD FOR GUIDANCE AND MERCY.

By the Late W. W. Harsha. D.D., LL D., Professor Emeritus Omaba Theological Seminary, Omaha, Neb.

Now I know in part; but then shall I know even as I am known .- I Corinthians, In the center of Paris there stands, in

XVI and his Queen were executed. Four orate different places and events. Con- pliced choir boys. spicuous among these is that which bears bering at the mast-heads stirred restlessly the name of Alsace-Lorraine, a border and whimpered in their sleep. land between France and Germany, to re-

is now under German sway. dren gather about it, and the bands play

So in the religious world, on the grand plaza of thought, amid other notable matter, heaven and earth, the future realm of the spiritual and the mysteries of the soul's destiny. What is the relationship | sprang cheering to the fighting tops. of material and spiritual forces, of prayer this life related to the next?

Paul has given us here in this thirteenth thought. He was in journeys oft, persecommand the leisure out which are born

We think of Dante, who walked silently by the banks of the Arno, responding not to the voice that accosted him. We think of Tennyson on the shore of the sea, of Whittier and Longfellow in quietness and retirement preparing their verses. But here is a prose poem of the highest order. and impetuous appeal from him whose eagerness to speak to the gentiles the glad message was often shown. But how could eulogy? It is full of vivid figures, as when

have the figure of a ship that sustains itself, bears its cargo and breasts the storm. The text contains two distinct ideas; the partial knowledge of the present, and the perfect, completed knowledge of the future. OUR GREAT NEED.

Now, our great need is more illumination. We know in part. What you have may not be my possession; what is held by me may be unknown to you. Out of this relationcommunications from "departed ship may come a fellowship in the seekers after truth; but out of it there see as in a glass, darkly"-dimly, as in a Purgatory .- Others say your friends are clouded mirror. The polished metal was the ancient looking glass. Dust and rust the image was only a reflection. So we are

hampered by limitations of time and fiesh. Our senses hamper us. The judgment must examine the truthfulness of their reand shall come forth" (John v. 28-29), "and ports. There must be a balanced mind behe dead in Christ shall rise first." (I hind these varying visual and auditory impressions. We cannot see things in their completeness with present powers. A boy close by a building cannot take in all its dimensions and proportions. Men's ideas of that! As Hamlet said, "What can it do truth are partial and one-sided. Some would eliminate all spiritual elements from our thinking.

of error. A child finds one brick with its end blue and concludes that all bricks are blue. It was urged by one that unless a man received the whole sixty-six books of the Bible he could not be saved, and he urged the religious body to which he belonged to declare that as its dogma. But here is a Hindoo who has received but a fragment of the gospel, and believes in Christ with all his heart, not knowing whether there be any book called Genesis or Joel. Will he not be saved? These books are so many checks, signed by a Father's hand, but they may not each represent an equal amount to us.

Paul says that the shipwrecked at Malta

got ashore on broken pieces of the wreck be in the word. A perversion of the conscience is another limitation. As the mirror gets imperfect, so our conscience gets blurred, blinded seared, distorted. The Hindoo, immolating himself or his child, says that his conscience bids him do this. Christians have burned each other for alleged heresy. The Mormon claims in his abominations that he follows the light that is in him. A mirror is nothing without light. Our consciences need to be illuminated with the truth. Goethe's last words were "More light." Luther said that he was in a dungeon whose heart was darkened no matter

HOPE FOR THE FUTURE. But the future will be bright. "I shall know, even as also I am known. The apparent contradiction of sovereignty and human freedom, the mysteries of Proviaulities are very charming, but whose dence and of prayer will then be solved. will be attended with a wonderful accession of knowledge.

> "the King in His beauty and the land of far-stretching distances," knowing as we are known. We shall know first by selfconsciousness, by thinking, feeling, loving with refined and enlarged powers as higher instincts than here possessed. "I shall know," also, by mutual recognition of kindred spirits. What form they and we shall take "doth not yet appear," but there are permanent and unmistakable moral features of character which will enable us to discern each other and which will draw us together. Here the great and small gravitate each toward the other. "Being let go" from accidental contiguity men "go to their own company," as Judas went "to his own place." So hereafter, as we have borne an image of the earthly, so shall we bear an image of the heavenly, suited to our individual selves. Again, we shall recognize and be recognized by voice and speech. The redeemed will have their own appropriate vehicle of communication, vocally as well as by marticulate sympathies and fellowship. They will form a single family, known, without disguise or error, each to the other and all to God, the Father of this spiritual house-

acter in the life eternal. The righteous are righteous still, and the unjust are unjust still. There can be no second probation There will be no recoil of the mind upon itself. Character is fixed. Let us, therefore, while in this present state of incomplete knowledge, cry to God for guidance and for mercy. The feeblest soul, baffled by trial and mystery and surrounded by peril, may lift his prayer to God, as-sured that it will be heard. I have stood on the deck of the ocean steamer when the fog came down upon us when the lookout was doubled, and the loud signals were blown. I have heard the faint foghorn of a tiny fishing boat five hundred miles from shore respond; and its faint appeal was recognized more clearly than the clang of the steamer's machinery. So the cry of an imperiled soul is heard and heeded by our Heavenly Father above

Finally, there is varying stability of char-

ly "till the mists are rolled away." Too Much for Morgan

even the wildest peals of celestial song. He

will save and guide the benighted one safe-

New York Tribune. The "grandfather clause" of the proposed | triumphant story. suffrage section of Alabama's new constitution is too much for Senator John T. Morgan's genuinely democratic training and predilections. As he says in an indignant comment on this innovation: "To make blood the medium of transmitting electoral power from father to son is to

uproot from its foundations the whole sys-

OFF SANTIAGO.

"An Empire Wiped Off the Map in Twenty Minutes."

From "A Derelict," by Richard Harding Davis, in Scribner's. It was thirty minutes past 9. "It's church service." he said. "I can see them carrying out the chaplain's reading desk on the Indiana." The press boat pushed her way nearer into the circle of battleships until their leaden-hued hulls towered | 9 high above her. On the deck of each the ship's company stood ranged in motionless ranks. The calm of a Sabbath morning hung about them, the sun fell upon them like a benediction, and so still was the air the Place de la Concorde, an Egyptian that those on the press boat could hear, obelisk. It marks the spot where Louis from the stripped and naked decks, the voices of the men answering the roll call in rising monotone, "one, two, three, four; fountains surround it, and there are nu- one, two, three, four." The white-ciad merous historic statues there to commem- | sailors might have been a chorus of sur-But up above them the battle flags slum-

Out through the crack in the wall of mountains, where the sea runs in to meet the waters of Santiago harbor, and from This district is nebulous, of indefinite and | behind the shield of Morro Castle, a great, mixed characteristics, presenting a babel gray ship, like a great, gray rat, stuck out her nose and peered about her, and then struck boldly for the sea. High before her she bore the gold and blood-red flag of On fete days this statue is adorned with | Spain, and like a fugitive leaping from behind his prison walls she raced forward for her freedom, to give battle, to meet her A shell from the Iowa shrieked its warn-

ing in a shrill crescendo, a flutter of flags painted their message against the say. The enemy's ships are coming out," they signaled, and the ranks of white-clad ers do not. It is the relation of mind and figures which the moment before stood sands of separate beings, who flung themselves panting down the hatchways, or Heavily but swiftly, as islands slip into the water when a volcano shakes the ocean the "monster league" and to secure wider dren she was told by the Lord, "They and disease, of hypnotism and moral responsibility and immortality, and how is in the sea, their sides ripped apart with flame and smoke, the thunder of their guns roared and beat against the mountains, and from the shore the Spanish forts roared chapter of First Corinthians a wonderful back at them, until the air between was cuted and driven hither and thither, had ceasing, feverish fury. But the guns of the the care of the churches, and could not American ships, straining in pursuit, answered steadily, carefully, with relentless accuracy, with cruel persistence. At reg-

ular intervals they boomed above the hurricane of sound like great bells tolling for It seemed to Channing that he had lived through many years. That the strain of he spectacle would leave its mark upon his nerves forever. He had been buffeted emotions; pride of race and country, pity for the dead, agony for the dying, who dung to blistered armor plates, or sank We should expect argument from Paul to suffocation in the sea; the lust of the hunter, when the hunted thing is a fellowman; the joys of danger and of excitement, when the shells lashed the waves about him, and the triumph of victory, final, overwhelming and complete. Four of the enemy's squadron had struck their colors, two were on the beach, broken

he says, "Love beareth all things," we and burning, two had sunk to the bottom of the sea, two were in abject flight. Three pattleships were hammering them with thirteen-inch guns. The battle was won. "It's all over," Channing said. His tone questioned his own words. The captain of the tugboat was staring

at the face of his silver watch, as though it were a thing bewitched. He was pale and panting. He looked at Channing piteously, as though he doubted his own senses, and turned the face of the watch

God! Twenty minutes!' He had been to hell and back again in wenty minutes. He had seen an empire, which had begun with Christopher Colummay come antagonism as well. "We bus and which had spread over two continents, wiped off the map in twenty min-

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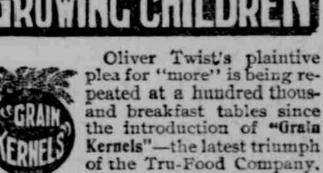
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